

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xvii. No. 12.

CHICAGO, ILL., FEBRUARY 6, 1903. A. K. 63

Whole No. 531

The Great Victory of the Conqueror.

Book of Revelation, Part XVIII.

The High Priest of Conjunction Fulfils the Law of Sacrifice Through the Science of Life; Overcoming the Second Death; Significance of the Broad Sword.

KORESH.

LET HIM WHO HAS AN EAR, HEAR WHAT THE SPIRIT SAYS TO THE CONGREGATIONS: THE CONQUEROR SHALL NOT BE INJURED BY THE SECOND DEATH.—Rev. ii: 11. (From the Original Greek.)

THE EAR CORRESPONDS to obedience, as the eye does to the intellectual principle. The eye corresponds to truth, the ear to life; the eye has special reference to wisdom, the ear to love. It will be noticed that the personal pronoun, singular, is here employed, and only for the reason that the singular is intended because the overcomer is the High Priest of conjunction; and reference is made to the one who overcomes that others may be made overcomers through his mission as the priest of sacrifice for the multitude. To overcome is to perform the requirements of the law. The principles involved in this exposition as related to the process of overcoming, are merely to meet the demands of the law of God as committed to Moses, the great Lawgiver. The Messenger of the Covenant, this signifying the High Priest of conjunction, fulfils the law in his own personality, whence he makes it possible for his followers to overcome also; because through his baptism the spirit and power of overcoming enter into

as many as are prepared to receive the spirit he has the power to disseminate.

"LET HIM WHO HAS AN EAR HEAR," means, let him who has the power to overcome through obedience hear what the spirit says to the congregations. Underlying what appears on the surface of the Decalogue, there obtains a definite science of life; this science is in the interpretation of the symbolic language used in the Decalogue. To hear is first to comprehend the science involved, and then to possess the power to fulfil the law by performing uses to God and the neighbor—which the ten commandments scientifically portray. The emphatic Greek is still more decisive regarding the singular reference, for it expressly declares: "Let the one having." There can be no doubt as to the fact that reference is had to the one overcomer. He will be obedient to the law of God; he will "hear what the spirit says to the congregations," for the spirit will speak to the congregations through the mission of the one who overcomes.

"THE CONQUEROR SHALL NOT BE INJURED BY THE SECOND DEATH." The second death is the death in which the whole world finds itself at the present time. The

apparently living world, which is not a living world in reality, is in the condition of what is here termed the second death; and the state of perpetual dying through which the mortal man is passing does not cease with the death of the body; for when the spirit passes from the body and the body goes to corruption, the power of the second death continues its sway, for the mortal spirit continues in the state of mortality, still continues to be injured by the second death. But when the overcomer arises above the law into triumph over death, he ceases to be injured by the second death, though he be so effectually killed that there remains nothing more in him to die—the “old man of sin” being completely obliterated. The second death continues until there remains nothing more of the “old man of sin” to die. Death, then, is complete; there is nothing more to die because the process of overcoming has obliterated the last element of sin and death. The process complete, the one overcoming cannot be injured by the second death, for it is ended and does not hurt; the man is then made alive.

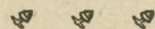
It must be remembered that the first death is the death of the first man (that man being the Christ of God), the Lord's death in the race through the operation of the Holy Spirit; that death whence proceeded the processes of regeneration; that death in which the two witnesses, the Lord, “lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” This constituted the first death; and those who are in the second death are such as were baptized into the Lord in the death of regeneration, and who at the end of the dispensation are within the pale of the influence of the Overcomer who, through his own powers of overcoming, renders it possible for others to overcome through his baptism. Those who were baptized at the beginning of the age and who are ready to come into life through the power of the Messenger of the Covenant, are now in the second death. This death will not hurt (injure) them henceforth.

AND BY THE MESSENGER OF THE CONGREGATION IN PERGAMOS WRITE; THESE THINGS SAYS HE WHO HAS THE SHARP TWO-EDGED BROAD SWORD.—Rev. ii: 12. “By the Messenger of the congregation in Pergamos,” is signified that those who deny the power and importance of the letter as the first principle of immortal attainment are charged with infidelity, because it follows immediately after the consideration of the power of the second death. When the second death ceases to injure, the force which destroys the power of death has ceased to exert its influence. As nothing can kill absolutely but the letter of the Word, and as we find here the one wielding the broad sword with two edges, killing both the soul and the body of the “old man,” it follows that the opposition is to the letter of the Word.

In the literal degree, it is here meant that the congregation of Pergamos is in the denial of the power of the letter of the Word. The power of the letter is in the visible manifestation of the Son of God, revealed in the Messenger of the Covenant.

“The letter killeth and the Spirit maketh alive.” The Spirit, however, cannot make alive until the letter kills. When the letter of the Word has performed the killing, then the Spirit performs its work of making alive. The spirit cannot renew and make alive while anything of the “old man” remains, therefore the letter must kill. The purpose of the sharp two-edged broad sword is to kill; it is therefore directed against a special defect in this congregation; that defect is in the fact that this congregation denies the power and calling of the letter of the Word. This power to kill resides in the letter, which is the science of the Word, the science of immortality. In the literal Greek rendering it is the two-mouthed sword, a sword with two mouths. This is the sword spoken with the mouth; the one mouth to kill the body, and the other to kill the spirit, that the man may be utterly killed as to his sinful nature and his sinful spirit.

The two-mouthed broad sword is both the truth and the good. It is the broad sword because it is the science of life, which is the natural science; and the good of life, which is the natural good. It is broad because the natural, material groundwork of the heavens is the broad surface, and good and truth correspond to the natural things of the world, which comprise the broadest thing of the universe. Truth and good comprise the letter of the Word. It is employed to kill because the letter only can kill. There can be no immortality until the science of immortality accomplishes its work; and a part of this science is the science of the destruction of the “old man.” Hence the use of the two-edged broad sword.



Righteous Administration of Public Service.

FROM THE WRITINGS OF KORESH.

WHEN public service is administered to the end of common and universal justice and equity, and the interest of the entire populace is the chief concern of those who make and dispense the law, instead of the personal ambition of the office holder, fostered by a servile commitment to the habitual oppressor of the poor, then we may expect to enjoy the beatific fulfillment of the most sanguine anticipation of utopian possibility. No ideal or imaginative picture of utopian consummation can excel, or even equal, the realistic and sublime achievement of a brotherhood inaugurated through the completion of the Messianic function, as determined in the wisdom and purpose of God when he planted in the race his own seed, from whence shall spring forth the righteous Kingdom to be established in the earth.

The Doctrine of Commercial Equation.

KORESH.

THE COMMERCIAL SYSTEM or principle comprises the central one of life. Sex commerce (the interchange of the sperm and germ, with their accompanying energies) constitutes the act which institutes the beginning of life in the new formation. Commerce in the church domain, where the principles of good and truth are inculcated, corresponds to sex commerce, and commerce in secular things has a like correspondence.

All higher doctrine is predicated upon the doctrine of outermost physical things, because the outermost things of being are the ultimate expressions and limits of interior life. In physics the plumb-line and level (or horizontal) comprise the beginning of calculation, and sequence and conclusions must have their predication upon these two factors as the premise of argument. As the science of physics involves the doctrine of true cosmic creation and form, so the science of anthropotic life must embrace the doctrine of anthropotic and social or national creation; consequently, the plumb-line and level of national existence must constitute the beginning of true national construction.

The center of life (the very heart of activity) is the commercial principle, and at this point the line and level must be first applied. The only place discovered, so far, from which to suspend this line, is human selfishness. The true center is the truth and life of the Lord; but the best that can be done is to attach the line so as to indicate this center in some way, and as

the building proceeds, rear the superstructure so as to finally place—as the chief corner stone—the One rejected by the builders. It appears that the builders are blind as to what constitutes the chief corner-stone, so Koreschianity builds to the line and level, getting down to the bed-rock of sociological science, taking the commercial principle as the central one.

The doctrine of commercial equation comprises the plummet of commercial intercourse, and the level related to this line is the application of the doctrine to its corresponding activity. The builders reject the chief and true corner-stone, and will only build from their perception of construction. Love to God is the vertical line, and love to the neighbor the adjusted level; but humanity has neither of these, so the builders must be compelled to lay the brick and stone without any idea of the chief corner, and the line must necessarily be suspended from the only hanging point—human greed, which is as active in the poverty-stricken as in the millionaire, only that it takes a little different direction.

There are two phases in which the commercial act may be considered; first, that in which its true use is regarded the legitimate one; second, that in which the false or abnormal use or exercise is regarded as legitimate. The first uses are for life; the second uses for mere delights regardless of true legitimate performance. These two phases exist or may exist in each domain.

The Coming of the New Humanity.

The Fallacy of Modern Theories of Evolution; Man's Origin and Destiny in Deity; Scientific Evolution and Involution; the Genus of the Golden Age.

BERTHALDINE, MATRONA.

THE COMING MAN is a subject of profound interest to all intellectual beings. The expositor of the popular Darwinian theories of evolution discuss it ably from their standpoint; but their standpoint is "under the sun" where "all is vanity," where nothing is new, and all is effete. Man, these expositors of darkness say, has been evolved in a descending order from the baboon and his relatives; the baboon in his turn, has come down from the chaotic elements of the nebular hypothesis which had away back in time, inert nothingness that became substantial and miraculously put itself in motion! These wonders having occurred in prehistoric ages, detailed accounts of them must be evolved from the imaginings of would-be scientists.

Such an introduction of man to his origin and destiny is immensely cheering to all who enjoy the occult! A veil of mystery still hides the great unknown and unknowable from the perception of modern scientists,

of which there are two classes—the materialists and the spiritists. Whether all is spirit or all is matter is a question which each class settles for itself, but not for God Almighty! Materialists and spiritists will one day confront the veil of mystery hiding one to them unknown, and be left to the weariness of vain contemplation till ready for a revelator who can rend the veil, and for a high priest to serve them in the light of revelation. The time comes in the order of law when mortal man is so far evolved from seed of the Almighty's planting that he can bear to know that the occult Deity made manifest is man in the image and likeness of God, made almighty by that same image and likeness without which was not anything made that is.

There are available at present two sources of information on all vital subjects claiming to be scientific—that is, according to knowledge: One is from beneath the sun, and is the source of fallacy; the other is from

above, from within the sun, and is absolute truth. The one recedes from light and is darkness; the other proceeds from darkness, and is light. Those who recede from light—for the reason that they love darkness, their deeds being evil—identify themselves with darkness and constitute its essence. On the other hand, those who cry like Goethe, for “*mair licht*,” proceed from darkness till they see a great light, which they are drawn to walk in till they are identified with it as the children of light. These children are “justified by faith” in their God origin and destiny, the forces of whose light are sown in darkness for their reproduction from it as lights. “The path of the just is as a shining light, which shineth more and more unto the perfect day.” We say the children of light proceed from the womb of darkness, because the seed of God is planted in the world of mortality—of Pluto of darkness. This seed is planted to grow toward the light till its fruit is ripened for its appropriation by the Elohim who constitute, in their order, the Sun of Righteousness, whose Messianic manifestation is the Sower and Reaper. When the fruit is ripened it is gathered by the Harvester, while the plant from which it is involved is rejected that its elements may replenish the earth with the fertility of their cosmic experiences; that as the elements of form they may be again and again conformed by the laws of order till reformed in the perfect fruit and involved in the potency of its seed.

There can be no true science of evolution which does not include the science of its coördinate involution. Evolution means the unfolding or unrolling of that which is infolded or inrolled. The science of the macrocosmic universe must be learned as the coördinate of the microcosmic universe, the Grand Man of all power infolded, the sphere incubated in its least form. This incubation is the virgin or man-woman. In this virgin is the immaculate conception of the universe as a Grand Man; and the increate maternity is the incubator of all creation. She, the Lord our Righteousness, is formed within the Lord her God; and when the veil of his flesh is rent and his holy seed disseminated, she descends to the earth of his inheritance to reinvolve the spirit of his life in her form of Godliness, to bring him forth in many sons to bless his holy Name.

The law of involution and evolution is the familiar law of seed-time and harvest. This law is accompanied by all the coördinating laws of grafting and culture for the revelation of all the involved powers and possibilities of the inceptive center. The seed of the universe is Jehovah, the sunlight of whose being is the science of its laws. All under this sun is man’s origin from beneath. Jehovah, who alone is above the sun, is man’s origin from above. Those who love the light of the Sun will walk in obedience to it till appropriated and absorbed into it for its perpetuity, and perpetuity of the life of Jehovah, who is ever the coming man, the Alpha and the Omega of the genus *Theo-anthropoi*. When He comes, his waiting ones awake in his image and likeness; they become as Gods knowing good and evil, and constitute the fruit of the Tree of Life, the

food of the Gods. This fruit of the coming Man is the embodiment of Deific intellectual and affectional being. The seed-time of this genus or race of man was nineteen hundred years ago; and to the coming race of Man, his harvest, the world of the future will look for instruction in the genuine science of righteousness which will institute right thinking and right living in all the kingdoms of earth. The Jehovah or germinal archetype of the coming Man, planted at the beginning of our era, was called the Lord Jesus; he was born from above, and from the womb of the Virgin Mary, in whose spirit sphere the immaculate conception was effected. The Lord Jesus was the culminating product of a long series of involutionary and evolutionary processes which finally united in the flesh the primary potencies of divine masculinity and divine femininity. Their incorruptible form of biunity was the revelation of Jehovah the Lord God, to a progressively evolving humanity, a humanity progressing to meet him and coördinate him in the exercise of his dominion.

The inceptive center of universal life-giving potencies, called Jesus, was planted in his awaiting people for the multiplication from them as soil, of his kind. His growth and the development of his powers by the multiplication of his kind, depend on his inherent ability to reproduce himself from the soil in which he planted himself, and upon the evolution of the elements of that soil from the lower estates of being, to that estate of the higher associates of the Lord’s form and functions, whom he constitutes the branches of his organic life. Through these branches he is able to multiply himself in the fruitage of his kind. The Almighty periodically vitalizes the soil of humanity (mortality) and embodies it in some degree and estate of his progressive work. The Lord Jesus said to his coworkers, who with himself represented progressive involution and evolution: “I am the vine, and ye are the branches.” The work and destiny of one engrafted branch is foretold by his prophetic spirit. The future life of the Vine and branches was to be involved in the harvested seed fruit of the one “righteous Branch,” represented in the beginning of the age by the church at Jerusalem, of which Peter was the vicar and foundation stone. This church found its channel of declension, which was its salvation for reproduction, in Paul the Apostle unto the Gentiles, the Lo Ammi of Israel and the soil of Ephraim’s evolution, into which Abraham’s holy seed, the Lord Jesus and his little church, fell to die.

Wherever Gentile evolution reaches its fulness there will we find the richest soil for the reproduction of Abraham’s seed—“first the blade, then the ear, and finally the full corn in the ear.” Wherever is found the fulness of the Gentiles there will be found the Sign unto the Gentiles, the gathering of the eagles or aggregation of genuine sciences, and the gathering of the people who await the Shiloh. The rest of Shiloh shall be glorious, for he establishes the kingdom of the Gods in earth, in which will be reproduced all the peaceable fruits of righteousness. Not until man awakes in the image and

likeness of his God Jehovah can he clearly perceive and suitably adore the glory of his origin and destiny; but the dying "man of sin" may glory in the cross of Christ, and beholding the light of the science of its divine Alchemy, he may die the death of the righteous. He may die in the Lord, rejoicing in the knowledge that

the dead in Christ shall rise first, and that "we who are alive and remain shall be caught up to be with him," the Grand Man to come, in the exercise of his dominion in heaven and in earth, to restore all things, even the flesh of Jehovah, that in his flesh, the flesh of the divine humanity, we may see God.

Thoughts on the Coal Situation.

The Struggle for Supremacy in the Industrial Field; Legislation for the Benefit of the Capitalists; the Evils of the Competitive System.

AMANDA T. POTTER.

THE COAL BARON, to promote his interests, unitizes with his fellow barons. An army of their unitized employes, through their acknowledged representative and head, desire to plead with the barons for increase of wage and better conditions. The request is denied. Through the representatives of the barons these men may be met as *persons* but not as a labor-union. This decision was largely a factor through which thousands of miners, beginning with last May, were precipitated into months of voluntary idleness, with a sequent pall of unrest, and suffering and death visited upon a large radius of country in no way directly responsible. The competitive system countenances all legal methods by which the stronger overreaches the weaker. To the stronger—to the moneyed man—legislative enactment proves itself kind and constant. The wage-slave is but slowly awaking to the fact that as the fabled Atlas upbore the world, so, upon the shoulders of that stratum of humanity making the phenomenal financial successes, rests the law-making function.

Our laws are modeled to the service of the magnate. There exists no statute to compel the magnate to accord to the miner the liberty he asks for himself. The magnate organizes and says the miner shall not. True, the law may forbid the consolidation of corporations; but the magnate knows he has the power to surmount the difficulties and finish the broth with his own seasoning; for in truth the genius of the competitive system makes the prohibition of consolidation of any legitimate business a travesty. The legitimate business of the miner is to labor; but the baron senses a menace in the unity of his wage-slaves, and his ground is wisely taken. He is alert, and when the wage-slave tires of standing unequal with the baron before the law, and has grown ready for concert of violence, he will speedily feel the weight of the power governmental. A few months ago the contention which has forced its presence upon every dweller in the land, seemed confined to two parties—the men who worked, and the men who bought the work and incidentally the newspaper. Today the subtendings appear, among which figure a repudiated workingman's guild and its ignored head; the union miner and the miner non-union; arbitration commission; municipal governments; Congress; winter in a north-temperate zone, and a suffering public.

The Commission, with whom, through their acknowledged leader, Mr. Mitchell, the miners rested their

case, still deliberates. This has no bearing upon the more pitiful phase; it is but an added pudding-stick to keep the brew a stirring. The miner is regularly employed (but be it remembered the backbone of the controversy remains—the United Mine Worker is still ignored by the Baron); the output of coal is said to be normal, but at this point begins a situation of intricacies. Demand meets no adequate supply. The barons place the fault with the miner. The ignored president of the ignored United Mine Workers declares that the barons or mine owners are responsible for the dearth they impute to the miner; the press maintains that coal is largely sidetracked outside the cities, notably New York and Chicago, awaiting famine prices, or, it is withheld to the same end in the city supply yards. The retail dealer declares there is nothing wrong in him—he hurries the coal to needy grates as fast as railway tardiness delivers it to him; then the railway rises and declares its celerity. Burglars whose former quest was money, jewelry, raiment, or cold victuals, have added anthracite coal to their list. The fuel consumer's voice is heard in the land shrieking, "shortage!" and his brief legend is unique in that it provokes no contradiction.

And now come cold blasts and zero weather with hundreds upon hundreds of distressed families appealing to the charities. The newspapers send their reporters to reconnoitre. Beyond the suburbs they find cars sealed, sidetracked, and labeled "grain," or "furniture," or "lumber," but filled with anthracite. Many manufacturing being forced into closure have in too many cases added dearth of bread to dearth of fuel, which of itself in Chicago alone is responsible for 200,000 cases of illness. The city council deliberates. Retarded coal shipments are placed upon the crime list, the penalty a fine. Through detective machinery a score or more dealers are apprehended. And Congress? Well, "Congress is in a panic over the state of public opinion on the coal question!" and Congress has "repealed the duty on coal for one year;" but it will do nothing so thorough as to make active the resolution to seize the mines and transportation lines, which resolve was made by the chairman of the House judiciary committee.

Congress is constitutionally empowered to provide for the welfare of the people supporting it. No new enactment is needed for the seizure of the existing dilemma by both horns. There is law enough to handle this God-forbidden system to so much extent as man-made law can reach it. But by law universal competition is to be wiped from the face of the earth; and no hamper of sufficient power to destroy its excesses will ever come to it, for from the strength of its excesses will proceed its destruction, and its destruction will be succeeded by the kingdom of righteousness.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

"THE IMMORTAL MANHOOD."

An Epoch in Koreshan Progress Marked by the Publication of this Great Work.

THERE ARE DEFINITE epochs in the Koreshan work—steps of progress toward the goal of what may justly be termed the broadest of all human efforts. If the ratio of advance has seemed small and the way beset with difficulties, the vastness of the undertaking considered in this proportion more than accounts for such a feature. There is no other phase of reformation which comprehends the literal re-making of the present humanity.

The epoch which is marked by the issue of a new book from the Koreshan press may be rightly called one of the most important in the history of the movement. It is cause for congratulation to every genuine Koreshan that the wonderful truths of the Word have been put in compact and elegant expression, ready for the library or the reviewer's table. The Guiding Star Publishing House has planned and executed a veritable *chef-d'œuvre*. In style and finish the book has already been pronounced superior to the work turned off by the Roycroft press. This testimony rendered by competent experts was given without solicitation, and is a valuable tribute to the workmanship displayed. While the book was yet in the inceptive stages it was favorably noticed by that most critical of typographical reviews, the *Inland Printer*, of Chicago.

The appearance of this work marks a definite epoch in the literary world. It is of a different character from any other specimen of literary art. Couched in the choicest phraseology, it expositis succinctly and clearly those great truths relating to origins which have hitherto been the subject of speculation. Abounding in epigram, yet smooth and flowing in the execution of its logic, this book has wedded thought and expression as felicitously as it conjoins religion and science in its subject matter.

THE IMMORTAL MANHOOD is the theme here treated in a manner so logical and convincing that even the sceptical reader gathers confidence as he advances toward the conclusion of this wonderful exposition of the truths of being. He finds here something very different from the vagaries elsewhere published in the name and under the title of Science. No infinite universe without fixed circumference, hence without a center, greets him from these pages, no worlds sailing in space millions of miles away, no incomprehensible Deity. Starting from a premise so simple that a tyro in logic can grasp it, step by step the chain of reasoning is carried forward until it embraces the universe. There are no gaps in the logic, no missing links. God and Man are shown to be complementary each to the other, while man perfected in the integrality of his structure becomes the product of evolution and the fulness of life and power. THE IMMORTAL MANHOOD is not a book to be lightly

read, neither will its contents be grasped at a single sitting. Scientific truth so profound must be deeply pondered. No critic who has failed to give it strict attention is competent to pronounce upon the merits of the system evolved. Prejudiced and blinded as men are, it is scarcely to be hoped that all who read will read intelligently; but to the impartial student it will prove a mine of information.

A beautiful poem and Initiatory like the vestibule of a temple invite the reader to enter and induct him into the body of the discourse. One of the special features of this book is the delicately tinted section leaf appearing at intervals. Some of these carry sentences of condensed wisdom. A whole volume of scientific instruction is packed into one of these little inscriptions. The gravest questions which the mind can proffer are treated from a view-point as widely remote from that of the ordinary physicist or astronomer as light is removed from darkness. No student of Herbert Spencer should fail to see the definition of life, and learn from it how agnosticism differs from the real "synthetic philosophy" which is truly constructive in its methods. No chemist should fail to take notice of the revolutionary and progressive line of thought presented in connection with the phenomena of light, heat, electricity, and magnetism. If any person in his perusal of this volume fails to see that it teaches the manner in which immortality of the physical organism is to be won, let him go over the ground again and again if need be, until he grasps the sum and content not only of this book but of the great Book of Life.

A Remarkable Narrative Interpreted.

THE STORY of Balaam and his ass has been a stumbling block to the theologian and the sceptic. That a dumb brute should open its mouth and speak intelligibly is so incredible a narrative as to stagger the faith of the blindest advocate of the literal interpretation of Scripture. Yet there it stands plainly recorded in the Bible text. What is to be done with such a statement? Is it to be considered simply as an allegory introduced into one of the historical books in such a manner as to form apparently part of the narrative, or is it necessary to assume that by a special miracle the ass was endowed with speech and intelligence?

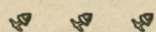
A critical examination of the story shows to a reflective mind that, considered merely with reference to the historical record, the incident related in this connection is purely subjective. It is a vivid portrayal of the drama of consciousness taking place in the prophet's mind as he rode forth upon his errand. He was going at the request of the king of Moab who desired to know the outcome of the invasion which had begun and to check, if possible, the strange people who had come to settle within his borders. He was anxious to expel the foe; he hoped the prophet would help him

by putting a curse upon these aliens who had come from a far country.

Now Balaam who had refused to go on the ground that the Lord forbade him, was on his way to meet Moab in the person of the king. As he rides along, an unexpected hindrance stops him. The text says that the ass refused to stir, and when Balaam smote her she cried out against him in protest for such usage. The key to the narrative is found in the statement here intervening to the effect that the Lord opened the prophet's eyes so that he beheld the angel with drawn sword standing in his path. The vision of the angel and the voice which seemed to come from the ass were not the product of Balaam's heated imagination. They were phenomena no less real because the scene of their occurrence was an interior sphere of the subjective world and not the natural. He was allowed for the time being to look into the spiritual world to see the angel, to receive his direction, and to hear the voice which before the unsealing of the sense of vision, he had heard clairaudiently. This voice was the angel's.

The sequel to the narrative shows that the prophet was at this time in a state of illumination exceeding his usual powers, during which he was able to foretell the complete absorption of the race potency of Moab and the coming of the Messiah in direct line from the Jewish people in the racial blending thus formed.

As referring to events at the end of the age and the ultimate triumph of the Lord, this incident may be taken as symbolic in a broader aspect. In this phase of interpretation it refers to the burden-bearer carrying two loads. The ass, as comprising man and woman in the segregate or mortal state couches down, loaded with two curses. The import of the tale in a parabolic sense is apparent to all who understand what these curses mean. In the universal sense of the story, all men and women are riding upon the ass, sensual human nature and the mortal flesh, going down the road to death, the way of cursing and bitterness. But the angel of the resurrection with his sword drawn in his hand suddenly appears to check their progress. The Lord will lift the curse from crushed and burdened humanity and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for those who come into the new life.

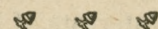


Philosophic Levity and Gravity.

SHALL WE LAUGH or weep over human folly? History keeps record of two philosophers, one who laughed and one who wept, Democritus and Heraclitus. They have always been contrasted in history because of their widely different attitude toward life. Each was the author of theories which commended themselves in those days and are still remembered. Democritus is notable for the atomic theory which taught that all things consist of indivisible particles of matter. He also taught that in order for the mind to take cognizance of external objects, images composed of exceedingly fine particles passed into the mind from the object.

Although Democritus lived only about four hundred years before Christ, he had traveled widely and was, no doubt, versed in ancient lore. It is not impossible that he perpetuated a dim recognition of truths known in the past. He is considered the founder in some sense of the materialistic thought of today. Certainly if his concept was that all things originated in the motion and emplacement of indestructible atoms he was wholly at fault. The universe in its entirety has forever existed and knew no atomic stage. Before the conversion of matter to spirit, however, atoms are formed by trituration and these assume different shapes according to quality; some are round, some angular. If the atomic theory of Democritus referred, as seems likely, to the processes of growth and renewal by which substances pass through a perpetual flux back to spirituous essence, thence into matter again, then it maintained a truth. The old philosophers knew of the interconversion of all which the modern world calls fixed. Therefore the great arcanum was called the philosopher's stone. Only scattered fragments of what Democritus wrote have come down to us through medieval traditions. He was a man who is said to have destroyed his sight so that he might think more clearly. Thus did the ancient world preserve a tradition of his devotion to learning. He is said to have written more than seventy volumes, and it is known that he studied in Egypt.

Some accounts say that Democritus was called the laughing philosopher because he endeavored to cultivate a cheerful tranquility of mind; others that his laugh was one of contemptuous scorn for mortal ignorance. The latter attitude would be unworthy of a man of learning. The wiser a man is, the more tender and pitiful his attitude toward the weak and erring. The philosopher knows that every member of the human family sprang from the same source to which he will return. Were it not, however, for the sense of humor implanted in the mind, no one could bear the sorrows of experience or contemplate the awful spectacle of a world in sin. He who is able to laugh in gay, good humor, whether the world smile or frown, is a better philosopher than the cynic—a dog who shows its teeth.



Physicists Speculate Concerning Hydrogen.

THE ABSENCE of hydrogen from our atmosphere has set investigators to speculating upon the amount which would have to be generated constantly, supposing this gas were a constituent of the respirable fluid. Modern physicists are puzzled by the lack of hydrogen here, on account of its specific gravity and the fact that it enters so largely into the composition of water. This, together with their theory of chemical union, would lead them to infer the escape of the lighter gases into higher strata. They do not understand that hydrogen forms part of water as water and not as hydrogen. It has entered into an alchemical union which destroyed it together with its affinity, oxygen, creating a new substance of a greater specific gravity. A drop of water is not resolvable into oxygen and hydrogen simply by the separation of elements. In order to obtain them again out of the water, it is necessary to create them anew by passing a current of electricity through the liquid.

Hydrogen in a free state is emplaced according to the law of specific gravity, and forms a layer or sea contiguous to the atmosphere we breathe. There is no lack of hydrogen in its own domain, and a knowledge of the laws of orderly emplacement shows how to find it as well as other substances.



In The Editorial Perspective.

THE EDITOR.



THE ATTITUDE OF KORESANHITY toward so called reform efforts calls forth now and then some comment in reform circles. It is a source of wonder to the reform press that, believing and teaching some things quite in common with socialism, we do not join in with the growing movements in this line and help them obtain the economic liberty for which they strive. We are looked upon as non-progressive because we do not assist in booming the various schemes now on foot to secure Government control of the fields of industry; and because we do not work to harmonize the various factions of reform upon some compromising basis and put forth our efforts in the direction of overthrowing present institutions. We do not join with these movements for the reason that neither our motives nor methods are in agreement with those of the swelling ranks of the discontented portion of humanity. We see manifest in the field of modern reform a spirit which is utterly incompatible with the spirit of truth. Reform that springs from class hatred is not true; and reform that does not contain a true conception of the laws and principles of human economy cannot succeed in establishing a righteous order. An army of discontents may succeed in a great work of destruction, but they cannot build a creditable superstructure upon the foundation Rock of Ages! Koreshanity is an integral system; if it is worth anything more than the votes of its adherents, it must stand alone; it must succeed on the basis of procedure of its own. Need we say that Jesus the Christ utterly ignored the so called reformers of his day? He did not say to the factions which aimed to throw off the Roman yoke, "get together;" but to those capable of receiving the truth he said, "Come unto me!" It would have been the height of absurdity, it would have been utterly contrary to the interests of his own mission—a thing which would have destroyed the world's future confidence in him as the Savior of the world, had he sought to adapt his system of divine philosophy to the mere selfish aims and ends of would-be leaders of reform. His motives and methods could not be harmonized with those of men who could do no more than originate seditions. Koreshanity is a peaceful movement, averse to every element and factor of economic strife; and it cannot advise its adherents to add aught to the force of that threatening storm-cloud of discontent whose sweep across the continents of civilization is imminent! We have said that socialism will not succeed in a peaceful evolution of a new order, but that the old order will end in revolution. We hold that our view is borne out by the science of history and verified by the present signs of the times. We do not mean by this to lead any one to believe that we, as Koreshans, propose to be inactive until the revolution is past. We are not idly waiting until the storm is over; our efforts extend far beyond the mere promulgation of our scientific and religio-social system; we are putting into *practice* the principles we teach, in the economic affairs of our people. The spirit of Communism is resurrected in Koreshanity; we begin the institution of the new order among those who come to us to stand neutral and

apart, as we do, from the conflict of capital and labor. We are not faithless because we do not help swell the ranks of the socialist millions; it is not always desirable to join a movement just because it is growing rapidly—it is positively dangerous to be swept into the whirl of a cyclone! Let it not be understood that we are under the conviction that we will be unable to accomplish anything before the culmination; he who believes so has much to learn concerning the principles and processes of Koreshan progress. The successful efforts being at present put forth by the Founder of Koreshanity at Estero, Florida, the headquarters of the Koreshan movement, utterly refute the idea that Koreshans are destined to fail in every undertaking until after the storm is past. There is nothing more disintegrating to any movement than the persistent thought that failure is inevitable; but continual desire and conviction—aye, *determination*, that great success inevitably follows golden opportunity, constitute a great factor in every true achievement.

The problem of the interpretation of Nature confronts the scientists; they recognize and acknowledge the fact that they are able to obtain so few clues to the past history of the cosmos as to make their conclusions unreliable. Concerning prehistoric conditions they can only speculate. Prominent in the field of speculation as to what were the "primeval conditions" of the earth, and life supposed to have originated in some way upon the earth, are geology and archeology; the one deals with rocks, and the other with ruins. Faint traces here and there they think to find, that will assist them in unraveling the tangled skein of life and creation. Concerning the past, Sir Thomas Browne remarked: "Large are the treasures of oblivion. Much more is buried in silence than recorded." But rocks and ruins, inscriptions on tablets and in tombs, and the pages of history, sacred and profane, are not the only records of happenings in the physical and human worlds. He who truly believes in the conservation of force will not admit that a single cosmic impulse fails to record itself in some tangible way. There is not the slightest or faintest vibration of a brain cell that does not at some time, write itself fully and completely, in some form of life. There is not a motion so slight as to have no effect at all; no sensation which does not make its own record; and if we conceive that all kingdoms of life are related we can but admit that in the continual ascent and descent of life the effect of experience of atoms, according to the laws of conservation of force, must be manifest in all planes between extremes. Even "the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The writing of the divine character in the book of Nature follows in sequence the Almighty's power to perpetuate himself. Large be the treasures of oblivion; many are the things hidden and beyond the ken of the ignorant; but they are things—aye, they are records infallible, and they are for some one's reading! These hidden things must at

some time be uncovered or revealed through the scientific reading of man and cosmos; and they will not be revealed by those, nor yet first to those, who endeavor to read the *dead past* instead of the living present. The records of the past are written in the living; and every man who comes to the Judgment of truth, brings with him in his own form and character, the written inscriptions of the deeds of generations!

A single-tax advocate narrows the entire coal situation to the ownership of land by the railroad corporations, and endeavors to score a point in favor of the theories of Henry George. He does not see that the trouble is with the competitive system and the greedy heart of man; nor with the miners, labor-unions, and strike agitators; nor yet with the mine owners, coal-jobbers, and retailers; but simply that certain railroad companies own strips of land extending from the coal regions to the centers of population. The ownership of land is, in the eye of the single-tax advocate, what the microbe is to the modern bacteriologist—something on which to lay the blame for all kinds of difficulties. The sole cause of disease, according to the medical faddists, is the germ; if it were not for the little creatures which multiply by the millions in different parts of the body, how healthy man would be!—and yet the causes of disease are so complex, involving persistent violation of spiritual, mental, moral, and physiological laws, that the physicians have not been able to point to any one remedy that will cure all diseases. So it is with economic evils; the seat of disease of the body social is deeper than the mere question as to what disposition shall be made of the world's productive soil. The difficulty with most so called reform leaders is that they are men of single ideas; they ride hobby-horses and never accomplish anything. There are some good things in the single-tax idea, as well as in the labor exchange, social, prohibition, direct legislation, public ownership, and a host of other reforms, religious, ethical, dietetic, and educational; but the trouble is, the movements are fragmentary. Now, what system before the world today embraces in itself the germinal truths of all these reforms in unity, covers the entire field of reform, and lays the axe at the very root of the tree of evil? It is Koreshanity, the science of the integral society, the economy of righteousness, the kingdom of God in earth.

We are able to trace a number of conceptions entertained by so called mental scientists to their origin in Koreshanity—notably the idea that immortality in the flesh is a possible attainment; but the time was when even this conception was despised and rejected by various new thought advocates. But who would have thought that mental scientists would have taken to the conception that it is possible for a man to pass through the experiences of theocrasis or burning up of the body? We find the following expression in *Unity*, a mental science publication: "Elijah was powerful, but he was destructive. He set in motion spiritual energies that burned up his body, and he came into manifestation again as John the Baptist." If the author of this quotation is able to pursue the subject a little further along logical lines, it will be observed that not only Elijah, but Enoch and Jesus also, went out of the natural

world by similar processes; that they each baptized a following with the spirit of their combustion; and that involved in the processes of translation are the very essential secrets and principles of Messianic function.

The invention of an electrical aerial torpedo is announced. Hitherto projectiles have been thrown by force of explosion from fort or ship into the camp or fleet of the enemy. The great gun overlooking New York harbor throws a shell weighing several hundred pounds, twenty miles seaward. It is asserted that the aerial torpedo may abolish the guns, and yet provide a more destructive factor in war. The torpedo is said to fly like a thing of life; it is provided with wings and a rudder, and may be controlled at the will of the men who fly it, and made to descend and explode where scenes of disaster are desired. The class of people who are expecting immediate peace throughout the world without a radical transformation and revolution in human affairs generally, doubtless ignore the numerous evidences of world-wide preparation for conflict of arms by way of settlement of present world-issues.

The Vatican at Rome is situated on an historic spot, which has an important bearing in testimony of the actual existence of Jesus the Christ as a man nineteen hundred years ago. The name Vatican is from *vates*, the prophet, because the district is believed to have been the site of the Etruscan divination. On the grounds was the circus of Caligula, decorated by the obelisk which now stands in front of St. Peter's; this circus afterward became the circus of Nero—and in the gardens on Vatican Hill, Tacitus declares, Nero "put to death an immense multitude of Christians" on the groundless charge of setting fire to Rome. History most emphatically refutes the claim of modern agnostics that Christianity as a church and system of doctrines sprang into existence during the third century of our era.

A gentleman who is promoting what he calls "the church of the living God," enumerates as claimants to infallibility, Rev. John Alexander Dowie, KORESH the Shepherd, the Pope of Rome, and the woman who originated so called christian science; and asks, "Which of these is going to be the successful one? Which one is of God?" Does "the church of the living God" often get puzzled over such questions? Rest assured that whoever is the genuine Messenger of truth of this age, he will found the living church himself, and not leave it to some one who is unable to recognize Him when he comes!

The popular course has been to accept an undemonstrated theory if no one succeeds in refuting it; but the time has come to reject all fallacious systems and accept truth on the basis of positive proof.

Universal peace is not imminent when the world's greatest nations love war!

A man's strongest passions for evil are said to be his greatest weaknesses.

The way to succeed is to start right and keep doing!

The Open Court of Inquiry.

THE EDITOR.

What and Where is the Devil?

EDITOR FLAMING SWORD:—I have a multitude of questions to ask, but most of them, I think, will be answered in time, as many have been. One, however, is prominent, and as I have not seen it answered in any way, I take the liberty of asking it: (1) Is God, in his precipitate ultimate, the devil? I have seen no explanation of the origin of his satanic majesty, and I assume from the Koreshan standpoint that the answer to my question must be in the affirmative. I am aware that this view would be a severe shock to most people if the statement were made to them at the outset of their investigations. You may therefore consider this a private question, if you desire.—*^{*} Buffalo, N. Y.

EDITOR FLAMING SWORD:—Kindly answer the following questions: What and where is the devil? (2) What and where is hades? (3) Where are disembodied spirits located, and what period elapses before re-embodiment takes place? (4) Explain the phenomena of so called communion of spirits with their relatives or friends left behind in earth.—W. H. C., Liverpool, Eng.

(1 and 2) There is no reason why answers in plain terms should not be given to all pertinent questions concerning the great mystery of being and existence. If we should teach only so much of truth as would give no offense to some minds, we should reduce ourselves to a narrow field indeed. But Koreshanity boldly teaches many startling things, among which is the science of the origin of the devil. God and the devil constitute the two poles of being, and they are both absolutely essential to the perpetuity of the universe. Therefore, the Almighty creates the devil out of necessity, and because he cannot help himself. The conditions of good and evil exist in reciprocal relations, because it would be impossible for good to exist without evil, just as it would be impossible for light to exist without darkness, or heat without cold. Everything in the universe has its opposite; and opposites are antithetically related—that is, there are laws and principles of communication of substance between opposites.

The devil is produced through the involuntary functions of Deity. Let us illustrate how this principle operates: We can know nothing except by contrast and comparison. We cannot voluntarily generate a good thought with-

out at the same time involuntarily generating its opposite, because the evil thought must be in the mind when the contrast is made. Thus at the point where mental light is generated mental darkness is produced, just as the central sun of the physical cosmos generates both physical light and darkness. The devil is the spirit of evil and fallacy; God is the spirit of good and truth. The life of the devil is perpetuated through the precipitate of God's animal life; that is, the retrogressive elements of the descending degree of the divine life conjoin with and become the life of the mortal world, which is the sphere of evil. God, therefore, in his descent, becomes the devil through vitiation and corruption of truth and life imparted.

The devil is therefore the *reflex* of truth and good. The mortal man is the corrupt embodiment of the spirit of evil in its various degrees. Thus we locate the devil, and hell his abode. A sphere of evil and fallacy may centralize in a person; Judas was the personal devil, because he was the focal point of the spirit of evil in the Jews, which antagonized the Christ. We may speak of the devil in the collective or aggregate sense as embracing the spirit of all evil in mortal humanity; or we may see the devil manifest in the individual. The word devil refers to the masculine principle of the spirit of evil; and satan to the feminine principle. Both devil and satan are in the mortal humanity; the mortal man is their normal habitation. Hell is comprised of all the planes or departments of mortal activity. The world is now in hell, and hell is in the world; hell is both natural and spiritual. Hades is merely the Greek word for hell.

(3) There are no disembodied spirits in the sense conceived by the modern mind; human spirits are always in some body. The spirit of a man who enters dissolution passes into the spiritual world, which is in the brain of humanity. The spiritual world is an interior degree of human mentality and life. The central spirit or ego of the dying man goes into that vidual whom he loves most; the spirit in its

departure obeys the laws of mental attraction. The time elapsing between dissolution and re-embodiment depends upon the character of the individual, intensity of desire toward the natural world, etc. It may be only a few months or many years.

(4) Communication of spirits with people in the natural is made through mediums. The office of a medium is to conjoin given exterior and interior mental spheres, so that there is a hiatus or opening in the veil between the domains of mind. Through the opening spirits may pass into the external mind of the medium and impress the same with a message for some one in the natural. However, these communications are not to be relied upon in man's perverted state; one spirit may impersonate another and make false claims as to its identity, just as false teachers may do in the external world. Much that is represented to be spirit communication is the veriest humbug, but there are some bona fide communications as well as materializations. Mediumship is both diabolic and divine; the divine order is Messianic, and through it the message of the absolute truth is given to the world.

The Salvation of the Sinful.

EDITOR FLAMING SWORD:—Please answer the following questions: (1) Is it possible for a man born of a woman and not immaculately conceived, to attain to the fulness of divine Sonship? Is any one person or embodiment that has served as the instrument of sinful thought or act, a possible vessel for the indwelling of one of the 144,000 Sons of God who are to be the fruit of the planting of the Christ in the race of man 1900 years ago? (2) Does the number 144,000 refer to a definite number, or simply to a great or indefinite number? (3) What are some of the first duties of a person who perceives that the Koreshan teachings and principles are as they are represented to be, and who wishes to act accordingly?—F. H. S., Shippensburg, Pa.

The message of salvation for this age or any age of the world is not to those who are without sin, but those who are born in sin and shapen in iniquity. Only they that are sinful need a Savior, only the sick need a physician. The Savior comes to seek and to save that which is lost; therefore, those who

are lost, those who are sick and sinful, are the ones who require salvation and to whom salvation is possible. If the attainment of divine Sonship were possible only to those immaculately conceived and born of a virgin, there would be no candidates for salvation, for there is not in all the world today a single vidual who has not been born through sensual channels and who exists in a sinless state. The Almighty is now saying to the world through the scientific message of Koreshanity, "Come, let us reason together; though your sins be as scarlet they shall be white as snow."

To those who desire to know and apply the truth for purposes of life we say, Forget the past. We are all gone astray; there is none good. Salvation is for the wicked—and the wicked who will be saved are those who come to the scientific realization of their true condition and confess their sins. The wicked are to be burned up—that is, those who submit themselves to Him who purifies the sons of conjunction, will enter the fires of translation which are to burn out the wicked in us, root and branch. From the great conflagration the saints will arise and walk upon the ashes of the wicked.

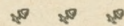
The viduals who are wicked are those who are prepared to burn; a candle is wicked—it contains the wick. They are prepared to receive the truth who were receptive to the divine impulse nineteen hundred years ago; power was given to thousands to become the Sons of God, and these thousands have come down through the dispensation and are living today in mortal flesh; they will hear the message and obey it, and through obedience attain to the immortal state.

(2) As explained in last issue, the number 144,000 as used in the book of Revelation, is a definite number of perfect, biune beings. Inasmuch as each Son of God is two-in-one, 288,000 mortal males and females are required to make up the number 144,000. The idea put forth by some theologians that the number is used to signify simply a great and indefinite number, arises from the fact that they are ignorant of the principles of divine evolution. The churches blindly suppose they are saving *millions* of people, and as they have no conception of different orders

of beings in heaven, they cannot conceive of there being only 144,000 divine Sons.

(3) Jesus said to all those who came to him for advice regarding duty to God and man, "Follow me!" The great Teacher of this age repeats the words. On one occasion the Disciples said, "We have left all and have followed thee." The most sweeping and whole-souled sacrifice is not too much! As to just what immediate course one should pursue depends upon the circumstances in which one is placed; and it requires wisdom to deal with some of the problems—domestic and otherwise—which confront a disciple of Koreshanity. But from the very first moment one perceives and accepts the truth of Koreshanity and feels the vital impulse to move toward the goal of destiny, one can *begin* the work of overcoming. The mind can be lifted in aspiration and love directed toward the manifestation of Truth, and begin to endeavor to love the Lord with all the heart, might, mind, and strength.

The mind can turn from sensuality; evil habits may be abandoned, and one's face set as a flint Zionward, looking to fellowship and union with the body of Koreshans. And then, when the way opens, as it will soon or later, one can submit himself as a member of a Koreshan order, to the personal guidance and direction of Him who declares the truths of life. Advice in individual cases may be had by addressing the President or the Secretary of the Society Arch-Triumphant, 6310 Harvard Avenue, Chicago, Ill.



Circular Shadow on the Moon.

EDITOR FLAMING SWORD:—(1) How was the shape of the shadow on the moon determined to be circular by Koreshan observers during the eclipse in early winter? I have met a person who declared that the shadow acted exactly as a sphere on a sphere before he knew I thought otherwise. (2) How can God be in the generation (verbal noun) of the righteous at all, since an act cannot be a material pediment? (3) Of what will the worship in the material temple of the New Jerusalem consist?—A STUDENT.

(1) Doubtless the friend referred to has gotten a reflex of our thought in some way. In order that others than the inquirer may understand this question and our reply, we desire to remark

that in the issue of THE FLAMING SWORD following the last total eclipse of the moon, we contrasted the appearance of a shadow cast by a sphere or disc onto a distant sphere, and a shadow cast by a sphere or disc onto a disc. By experimentation we determined that if a circular shadow be made to move across the surface of a sphere, and the shadow be viewed from a point between the sphere and the object casting the shadow, the edge of the shadow after first contact does, from the very principles of projection, appear to be of greater curvature than when at any other point on the sphere; that before the shadow has passed from the sphere the edge resolves itself into more or less a straight line.

We affirmed, after actual observation, that the circular shadow as it appeared near first and last contacts, as well as during the whole time of the passage of the edges across the lunar disc, sustained exactly the same apparent curvature; thus showing that the moon we see in the sky is not a material sphere as conceived by modern scientists, but in reality, a discular reflection or projected picture of the earth itself. The old theory of the relation the moon sustains to the earth is entirely exploded by the numerous demonstrations that the earth is *not* a convex surface, but a concave cell. The shape of the earth is the final basis to which all questions of astronomical phenomena are referable.

Now as to the method of observation: The field of the telescope is of course circular, as were also both the shadow and the moon. We then had three circles for comparison, the telescopic circle being the largest, and the bright circle of the moon, the smallest. By bringing the edge of the circle of the telescopic field in line with the edge of the so called shadow, we of course were able to make close comparisons; during the whole period from first immersion to totality, and from totality to last contact—aggregating about two hours, we had ample opportunity to make a score or more such comparative observations, with the results as above noted.

(2) The Almighty can be in every act that he himself performs, and at the same time be in a material pediment, because he is active in his hu-

man footstool, the earth of humanity. God is in the generation of the righteous not only because he begets, but he himself constitutes the substance of the generation and regeneration of his offspring. God was in the generation of Jesus the Christ because he was active in the matrix of generation—the Jewish church; and he is in the regeneration of the righteous because he planted his own seed in the church of this age, the womb of regeneration.

(3) The Temple of the New Jerusalem, the coming capitol of the world, a material city constructed by men, will greatly surpass in glory the Jewish temple at Jerusalem. The worship in the great Temple will consist of spiritual service in accordance with the most imposing ritual the world has ever known; all its formal exercises will be conducted on the grandest scale, with divine ostentation and splendor beyond present conception. By spiritual service we mean the communion of the Gods, the impartation and exchange of the substances and potencies of the divine spheres, attended with that ecstasy and joy which mortals are utterly incapable of experiencing or even conceiving. The great power generated at these services will go forth as benign impulses and showers of blessings to the world.

Science and Monopoly: a Fable.

ISABEL HOYT.

Two trees grew side by side in a well-kept garden. One spread its long, large leaves along its low-growing branches; the other, straight and tall, shook its thick, silvery leaves from branches of less angle. The tall tree had been planted many years, and had grown wise; and it spoke to its neighbor thus: "I perceive, friend, that your anxiety to cover so much ground in the short space of a year keeps you from the enjoyment of many things in higher spheres. Why not desist from such effort and aspire to grow higher where you may obtain a broader view, and gain a lasting name, for the name and fame you now possess must be of short duration?"

Then answered Monopoly, the name of the short, wide-spreading tree: "Please understand, old Science, that my ambition is not lacking. I intend to cover not only the place where you are planted, but the whole earth! Also know that I am well protected and have plenty of friends; even this house of Legislation near which I stand protects with its shadow my tenderest leaf from the scorching rays of the sun."

Then the tall tree, Science, drew a long, deep sigh, because from its top it could see afar in the east the hot red sun just rising, and knew that there was coming the hottest day the younger tree has ever known. And at noon, when it looked down again on its garden fellow, it saw drooping branches and withered leaves; for proud Monopoly was dead!

A WORD OF THANKS.

Ere this number of THE FLAMING SWORD reaches our readers, many will doubtless have received the first Volume, the first quarterly number, of the new GUIDING STAR, "THE IMMORTAL MANHOOD," by the Founder of Koreshanity. To all those who have favored us with advance orders we desire to express our thanks; the receipts have materially aided us in the prosecution of the work, and we greatly appreciate the favor. We are now able to place this work of art in the hands of those who have patiently awaited its publication. A number have subscribed and paid for one year of the GUIDING STAR LIBRARY SERIES. We are glad to say that the work on succeeding numbers is under way, and we will in due time announce the name and character of the next volume.

Our own appreciation of THE IMMORTAL MANHOOD is expressed in this issue of THE FLAMING SWORD, by LUCIE PAGE BORDEN, in her Department, "New Century Studies and Reviews." We should be glad to receive from our readers such

Important Announcement.

We are authorized to announce that during the absence of the Founder of Koreshanity from the City for a few weeks, the meetings of the Koreshan Ecclesia at the Unity Hall, Sunday afternoons, and the lectures at the Masonic Temple on Sunday evenings, are discontinued. Due announcement will be made when these meetings are to be resumed.

In the meantime we cordially invite our friends to attend meetings of the Society Arch-Triumphant, Tuesday evenings, eight o'clock, at our Hall, 315 Englewood avenue, where lectures on Koreshan subjects are given.

expressions concerning the work as they may see fit to send us; though doubtless we would receive as many without invitation. In the study of the volume we wish our readers much pleasure and profit, for it contains the essential wisdom of the ages.

The Flaming Sword's Exchanges.

THE EDITOR.

The Arena.—We have before us an excellent number of this popular magazine of reform—the February issue. The Attack on Venezuela is a subject of discussion by Edwin Maxey, LL. D., of the Columbia University, Washington, D. C. Following this review of the Venezuela situation is an article on Public Ownership, by Prof. Frank Parsons. Among other articles are, The Labor Problem, by Horace Mann; A School of Civics, by Rev. Adolph Roeder; Psychology and Crime, by Frank Emory Lyon, Ps. D.; and Woman of the Period, by Marie Merrick. Topics of the Times, by Mr. Flower, contains interesting editorial matter; also Books of the Day. 25 cents per copy. The Alliance Publishing Co., 569 Fifth avenue, New York City.

Gilt Edge.—This is the new name of Major Ogden Whitlock's publication, which has been called the Interpreter. The form has also been changed, four pages, newspaper form, illustrated. Many of our readers are already acquainted with the Major's productions, and will be interested in the latest issue. It is devoted to the "Cellular Cosmogony, Psychology, Humanity, Good Taste, Order, Interpretation, and Science of Life." At the head of the editorial column it is announced that "We endorse Koreshan Science as scientifically given by THE FLAMING SWORD, of Chicago." Issued occasionally; no subscription price fixed, but the copies are sold for one cent each. 1634 Tremont street, Denver, Colo.

Leslie's Weekly.—In the current issue, the readers of this excellent weekly are treated to New Light on Russia's Terrible Persecution of the Jews, in an article by Rev. Peter MacQueen. Other articles that please and instruct include one by Homer Fort, a prominent journalist, on the manner in which newspaper men interview notable men and women. The illustrations are replete with interesting features. 10 cents per copy, at news-stands, or from the Judge Company, 110 Fifth avenue, New York City.

Neues Leben.—Our German friends will be glad to know that Chicago affords an excellent advocate of Socialism in the German language, Neues Leben, a new publication just started. It is a very creditable production, 8 large newspaper pages, filled with matter of interest to socialists. \$1.00 yearly. 117-119 East Lake street, Chicago, Ill.

Boston Ideas.—Styled, "The Nation's Weekly Newspaper," it is really a bright publication, neat in appearance, containing clean contents. Devoted to literature, the drama, music, and art. It encourages young writers; and has a large circulation outside of Boston. \$1. Per year. 61 Essex street, Boston, Mass.

Summary of the World's News.

AMANDA T. POTTER.

Jan. 28.—Congress held to have power to compel Chicago to remove or lower tunnels beneath Chicago river; obstructions to traffic.—Sentence of death passed upon Col. Lynch for complicity in Boer war, commuted to penal servitude for life.—Fifty women patients in London insane asylum perish in fire.—Owing to increased cost of structure and maintenance railroad men will defer track elevation.—Jan. 29.—Five railroad wrecks: Cairo, Ill.; Graceland, N. J.; Granger, Ind.; La Fox, Ill., and Tucson, Ind. Dead, 44; injured, 66.—Joint conference of coal operators and miners for purpose of considering wage scale begins at Indianapolis today.—President John Mitchell of United Mine Workers declines place on Ill. state board of arbitration.—Bill is introduced in Ill. legislature prohibiting manufacture and sale of cigarettes in the state.—Allied powers, in Venezuelan affair, demand settlement of their claims before those of other nations are considered; makes serious hitch in negotiations.—Jan. 30.—Allies' reply to Mr. Bowen's refusal of preferential treatment, not yet received.—Senate committee on military affairs votes to add several provisions for strengthening the service.—Chicago clothing makers remain on strike.—Jan. 31.—Chicago sells coal at the pumping stations, to the poor, at cost price; \$2.00 per ton saved.—Baron von Sternberg, special envoy of Germany reaches New York; declares Kaiser is friend of America; recognizes Monroe doctrine in all its bearings.—J. Pierpont